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The Passion Story

As Recorded by the Four Evangelists

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THE

PASSION STORY:

BEING A CONNECTED NARRATIVE

OF THE

PASSION, DEATH AND RESURRECTION OF THE LORD JESUS CHRIST,

As Recorded by the Four Evangelists,

MATTHEW, MARK, LUKE AND JOHN.

BY

REV. S. E. OCHSENFORD, A. M.

"Behold the Lamb of God, which taketh away the sin of the world."—John 1: 29.

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PREFATORY NOTE.

THIS little volume speaks for itself. It lays no claim to originality; but it is a compilation. The matter presented is given in the words of Holy Scripture. Different Harmonies of the Gospels have been compared and carefully studied, and the following pages are the result. A connected and continuous narrative of the Passion of our Blessed Lord cannot but prove interesting and profitable to all students of the Bible.

This little book is not intended to supplant Dr. Greenwald's excellent volume,—"Meditations for Passion-Week;" but it simply is an attempt to give a chronological account of the memorable and momentous events of Passion-Week, as they

have been so graphically recorded by the four Evangelists. With this narrative before them, the worshipers in the sanctuary, during the services of Holy Week, cannot help but enter deeply and devoutly into the history, meaning and results of the sufferings of our Blessed Lord.

May the perusal of these pages be both delightful and profitable to all into whose hands they may fall. And to the Father, Son and Holy Spirit be all the honor and praise, world without end. Amen.

S. E. O.

Selinsgrove, Pa.,
Ash Wednesday, 1889.

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THE PASSION STORY.

CHAPTER I.

EVENTS OF PALM-SUNDAY (10th of Nisan).—*Matt. 21: 1–17; Mark 11: 1–11; Luke 19: 29–44; John 12: 12–36. Jesus leaves Bethany—Sends for the Colt—Triumphal Procession—Hosannas—Weeps over Jerusalem—Enters the City and Temple—Greeks wish to see Jesus—the voice from Heaven—Jesus explains it—Jesus and Disciples return to Bethany.*

ON the next day [Sunday, now Palm-Sunday] much people that were come to the feast (of the Passover), when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him.

And it came to pass when he drew nigh to Jerusalem and was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, then sent Jesus two disciples, saying "Go unto them,

into the village over against you, and straightway, as soon as ye enter into it, ye shall find an ass tied, and a colt with her, whereon yet never man sat, loose them and bring them unto me. And if any man say unto you, 'Why do ye this?' say ye to him, 'The Lord hath need of them;' and straightway he will send them hither."

All this was done, that it might be fulfilled which was spoken by the prophet, saying, "Tell ye the daughter of Zion, behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass."

And the disciples, that were sent, went their way, and found even as he had said unto them, viz., the colt tied by the door without in a place where two ways met, and they loosen him. And as they were loosening the colt, the owners thereof said unto them, "Why loosen ye the colt?" And they said, "The Lord hath need of him," even as Jesus had commanded. And they let him go.

And they brought the ass, and the colt to Jesus; and they cast their garments upon the colt, and they set Jesus thereon; as it is written, "Fear not, daughter of Zion; behold, thy King cometh, sit-

ting on an ass's colt." These things understood not his disciples at first ; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. And as he went, a very great multitude spread their clothes in the way ; others cut down branches from the trees and strewed them in the way. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the King that cometh in the name of the Lord ; peace in heaven, and glory in the highest." The people, therefore, that were with him when he called Lazarus out of his grave and raised him from the dead, bare record. For this cause the people also met him, for they had heard that he had done this miracle.

And some of the Pharisees from among the multitude said unto him, "Master, rebuke thy disciples." And he answered and said unto them, "I tell you that, if these should hold their peace, the stones would immediately cry out." And the multitude that went before and that followed, cried, say-

ing, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest."

And when he had come near, he beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee. And they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

And when he was come into Jerusalem, all the city was moved, saying "Who is this?" And the multitude said, "This is Jesus the prophet of Nazareth of Galilee." And Jesus entered into Jerusalem and into the temple. The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? Behold the world is gone after him." And the blind and the lame came to him in the

temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, "Hosanna to the Son of David;" they were sore displeased and said unto him, "Hearest thou what these say?" And Jesus saith unto them, "Yea, have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise?'" And when he had looked round about upon all things, and now the eventide was come, he left them and went out. And there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see Jesus." Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. And Jesus answered them, saying, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I

am, there shall also my servant be; if any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name." Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again." The people therefore that stood by and heard it, said that it thundered; others said, "An angel spoke to him." Jesus answered and said, "This voice came not because of me, but for your sakes. Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." This he said, signifying what death he should die. The people answered him, "We have heard out of the Law that Christ abideth forever; and how sayest thou, 'The Son of man must be lifted up?' Who is this Son of man?" Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, be-

lieve in the light, that ye may be the children of light."

These things spoke Jesus and departed, and did hide himself from them, and went out of the city unto Bethany with the twelve; and he lodged there.

CHAPTER II.

MONDAY, THE ELEVENTH OF NISAN. — *The Second Day's Events—Matt. 21: 18–22: Mark 11: 12–19; Luke 19: 45–48.—Jesus returns to Jerusalem—The Barren Fig-tree—Jesus Cleanses the Temple—Returns to Bethany.*

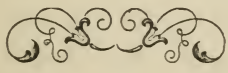
AND on the morrow, in the morning [of Monday,] when they were come from Bethany, as he returned into the city, he was hungry. And when he saw a fig tree in the way, afar off, having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves, for the time of figs was not yet. And Jesus answered and said unto it, "No man eat fruit of thee hereafter forever." And his disciples heard it. And presently the fig tree withered away.

And they came to Jerusalem, and Jesus went into the Temple of God, and began to cast out them that sold therein, and them that bought in the temple, and overthrew the tables of the money chang-

ers and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, "Is it not written, 'My house shall be called of all nations the house of prayer?' but ye have made it a den of thieves." And the scribes and chief priests heard it.

And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought how they might destroy him, and could not find what they might do; for they feared him, because the people were very attentive to hear him, and were astonished at his doctrine.

And when even was come, he went out of the city.



CHAPTER III.

TUESDAY'S DOINGS AND TEACHINGS.—*The Third Day's Events:—Matt. 21: 23-26: 2; Mark 11: 20-14: 1; Luke 20-22: 1; John 12: 37-50.—Jesus returns to Jerusalem — The Fig-tree again — Christ's Authority Questioned: His Answer—Parables of the Father and his two Sons—Vineyard let out to Husbandmen—Marriage Supper. Question concerning Tribute—The Question of the Resurrection—The Great Commandment—What think ye of Christ?—Warnings—The Widow's Mite—Infidelity of the Jews—Woes pronounced on the Pharisees.*

AND in the morning [of Tuesday], as they passed by [on their way from Bethany to Jerusalem], they saw the fig tree had dried up from the roots. And Peter calling to remembrance, saith unto him, "Master, behold the fig tree which thou cursedst is withered away." And Jesus answering saith unto them, "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, 'Be thou removed, and be thou cast into the sea;' and shall not doubt in his heart, but shall be-

lieve that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive if ye have aught against any ; that your Father which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

And they came again to Jerusalem. And it came to pass, that as he was walking in the temple, and taught the people and preached the Gospel, the chief priests, the scribes and the elders of the people came to him as he was teaching, and spake unto him, saying, "Tell us, by what authority doest thou these things? or, who is he that gave thee this authority?" And Jesus answered and said unto them, "I will also ask of you one question, which if ye tell me, I in like manner will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? answer me." And they reasoned with themselves, saying, "If we shall say 'From heaven,' he will say, 'Why then did ye not believe him?' But if

we shall say, 'Of men,' all the people will stone us." For all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, "We cannot tell whence it was." And Jesus answering said unto them, "Neither do I tell you by what authority I do these things."

"But what think ye, a certain man had two sons; and he came to the first, and said, 'Son, go work to-day in my vineyard." He answered and said, 'I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, 'I go, sir;' and went not. Whether of them twain did the will of his father?" They say unto him, "The first." Jesus saith unto them. "Verily, I say unto you, the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him."

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and

built a tower, and let it out to husbandmen, and went into a far country for a long time. And at the season, when the time of the fruit drew near, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. But the husbandmen caught him and beat him and sent him away empty. And again he sent unto them another servant; and at him they cast stones and wounded him in the head and treated him shamefully and sent him away empty. And again he sent a third, and him they killed and cast him out; and many others, beating some and killing some. Having yet therefore one son, his well-beloved, the lord of the vineyard said, 'What shall I do? I will send my well-beloved son.' He sent him also last unto them, saying, 'It may be they will reverence him, when they see him.' But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir; come let us kill him and let us seize on his inheritance, that the inheritance may be our's.' So they took and killed him, and cast him out of the vineyard. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?'' They

say unto him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." And when they heard it they said, "God forbid." And he beheld them and said unto them, "Did ye never read in the Scriptures, 'The stone which the builders rejected, the same is become the head of the corner? This is the Lord's doing, and it is marvellous in our eyes.' Therefore I say unto you, the kingdom of God shall be taken from you and be given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them. But when they sought the same hour to lay hands on him, they feared the multitude, because they took him for a prophet; for they knew that he had spoken the parable against them. And they left him and went their way.

And Jesus answered and spake unto them again by parables, and said, "The kingdom of heaven is like unto a certain king, which made a marriage

for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, "Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage.' But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, 'The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.' So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, 'Friend, how camest thou in hither not having on a wedding garment? And he was speech-

less. Then saith the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.' For many are called, but few are chosen."

Then went the Pharisees and took counsel how they might entangle him in his talk. And they watched him, and sent forth spies, certain of the Pharisees and of the Herodians, which should feign themselves just men, that they might take hold of his words, so that they might deliver him unto the power and authority of the governor, and when they were come, they say unto him, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, what thinkest thou, is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give?" But Jesus perceived their wickedness and said, "Why tempt ye me, ye hypocrites? Show me the tribute money; bring me a penny, that I may see it." And they brought unto him a penny. And he saith unto them, "Whose is this image and superscription?" They say unto him,

"Cæsar's." Then saith he unto them, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things which are God's." And they could not take hold of his words before the people. When they had heard these words, they marvelled at his answer, and held their peace, and left him, and went their way.

The same day came to him certain of the Sadducees, which deny that there is any resurrection, and they asked him, saying, "Master, Moses wrote to us, 'If any man's brother die and leave his wife behind, and leave no children, that his brother shall marry his wife, and raise up seed unto his brother.' Now there were with us seven brethren; and the first, when he had married a wife, died, and, having no issue, left his wife unto his brother. And the second took her to wife and he died childless. And the third took her, and in like manner the seven also, and they left no children and died. Last of all the woman died also. Therefore in the resurrection, when they shall rise, whose wife shall she be of the seven? for they all had her." And Jesus answering said unto them, "Do ye not therefore err, because ye know not the Scriptures, neither

the power of God? The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, when they shall rise from the dead, neither marry nor are given in marriage, neither can they die anymore; for they are equal unto the angels of God in heaven, and are the children of God, being the children of the resurrection. And as touching the dead that they rise, have ye not read in the book of Moses [Exodus], how in the bush God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the dead, but the God of the living, for all live unto him. Ye therefore do greatly err." And when the multitude heard this, they were astonished a his doctrine. Then certain of the scribes answering, said, "Master, thou hast well said." And after that they durst not ask him anything.

But when the Pharisees heard, that he had put the Sadducees to silence, they were gathered together. Then one of them, and one of the scribes, which was a lawyer, came and having heard them reasoning together, and perceiving that he had an-

swered them well, asked him a question, tempting him, and saying, "Master, which is the great commandment in the Law? and which is the first commandment of all?" And Jesus answered him, "The first of all commandments is, 'Hear, O Israel; the Lord our God is one Lord;' and, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbor as thyself.' On these two commandments hang all the Law and the prophets. There is none other commandment greater than these." And the scribe said unto him, "Well, Master, thou hast said the truth; for there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than whole burnt offerings and sacrifices." And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God."

While the Pharisees were gathered together, Jesus asked them, saying, "What think ye of

Christ? Whose son is he?" They say unto him, "The son of David." He saith unto them, "How then doth David in spirit call him Lord? For David himself saith by the Holy Ghost, in the Book of Psalms, 'The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool.' David therefore himself calleth him Lord, how is he then his son?" And no man was able to answer him a word. And the common people heard him gladly. Neither durst any man from that day forth ask him any more questions.

And Jesus sat over against the treasury, and looked up and saw the people casting their gifts into the treasury. And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples and saith unto them, "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living."

But though he had done so many miracles before them, yet they believed not on him; that the say-

ing of Isaiah the prophet might be fulfilled, which he spake, "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" Therefore they could not believe, because that Isaiah said again, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." These things said Isaiah, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God. Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge

him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak."

Then spake Jesus to the multitude, and to his disciples, saying, "The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not touch them with one of their fingers. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called master; for one is

your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!' Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.' Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the

gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ye ought to have done, and not to leave the other undone. Ye blind guides, which strain at [lit: out] a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees; hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto

you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

"Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her

wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'"

CHAPTER IV.

TUESDAY'S DOINGS AND TEACHINGS (Continued).—*Destruction of the Temple and the Coming of Christ—Parables of the Fig-tree—Wise Servant—Ten Virgins—Talents—The Judgment of the Nations.*

AND Jesus went out and departed from the temple, and as he went out, his disciples came to him to show him the buildings of the temple. And as some spoke of the temple, how it was adorned with goodly stones and gifts, one of his disciples saith unto him, "Master, see what manner of stones and what buildings are here." And Jesus answering said unto him, "Seest thou these great buildings? As for these things which ye behold, the days will come in the which, verily I say unto you, there shall not be left one stone upon another that shall not be thrown down."

And as he sat on the Mount of Olives over against the temple, Peter and James and John and

Andrew asked him privately, saying, "Master, tell us, when shall these things be? And what shall be the sign, when all these things shall be fulfilled? And what shall be the sign of thy coming and of the end of the world?" And Jesus answered and said unto them, "Take heed that no man deceive you. For many shall come in my name, saying, 'I am Christ;' and the time draweth near, and they shall deceive many. Go ye not therefore after them. But when ye shall hear of wars and rumors of wars, see that ye be not troubled; for all these things must first come to pass, but the end is not yet." Then saith he unto them, "Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places; and fearful sights and great signs shall there be from heaven. All these are the beginning of sorrows. But take heed to yourselves; before all these, they shall lay their hands on you and persecute you, for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them, and ye shall be hated of all nations

for my name's sake, and the Gospel must first be published among all nations. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And then shall many be offended and shall betray one another, and shall hate one another. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends. The brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and shall cause them to be put to death; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the ove of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this Gospel of the kingdom shall be preached in all

the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place; and when ye shall see Jerusalem compassed with armies (whoso readeth, let him understand), then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out, and let not them that are in the countries enter thereinto, and let him that is on the house-top not go down into the house, neither enter to take anything out of his house, and let him that is in the field not turn back again to take up his garment. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child and that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world, which God created unto this time, neither shall be. And except the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened those

days. For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.

"Then, if any man shall say to you, 'Lo, here is Christ;' or, 'Lo, he is there,' believe him not; for false Christs and false prophets shall arise and shall show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed; behold, I have told you all things. Wherefore, if they shall say unto you, 'Behold, he is in the desert,' go not forth; 'Behold, he is in the secret chambers,' believe it not. For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for

looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall appear the sign of the Son of man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven. And when these things begin to come to pass, then look up and lift up your heads ; for your redemption draweth nigh."

And he spake a parable to them, "Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye say and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand, even at the doors. Verily, I say unto you, this generation shall not pass away, till all these things shall be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. And take heed to yourselves, lest at any time your

hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only. Take heed, watch and pray ; for ye know not when the time is. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be. Then shall two be in the field, the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken, and the other left. Watch, therefore, for ye know not what hour your Lord doth come. For the Son of man is as a man taking a far journey, who left his house,

and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. And what I say unto you, I say unto all, watch!

"Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, 'My lord delayeth his coming;' and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder,

and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him.' Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying, 'Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.' And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily, I say unto you, I know you not.' Watch therefore; for ye know neither the day nor

the hour wherein the Son of man cometh.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.' His lord said unto him, 'Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.' He also that had received two talents came and said, 'Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them.' His

lord said unto him, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.' Then he which had received the one talent came and said, 'Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown; and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.' His lord answered and said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.'

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit

upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.' Then shall the righteous answer him, saying, 'Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or, when saw we thee sick, or in prison, and came unto thee?' And the King shall answer and say unto them. 'Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the

devil and his angels ; for I was an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick and in prison, and ye visited me not.' Then shall they also answer him, saying, 'Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?' Then shall he answer them, saying, 'Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.' And these shall go away into everlasting punishment ; but the righteous into life eternal."

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, "Ye know that after two days [that is, on the third day from this day] is the feast of Passover, and of unleavened bread, and the Son of man is betrayed to be crucified."

CHAPTER V.

WEDNESDAY, THE THIRTEENTH OF NISAN. *The Fourth Day's Events: Matt. 26: 3–5, 14-16; Mark 14: 2–10, 11; Luke 22: 2–6.—Conspiracy of the Rulers—The Covenant of Judas—Jesus Leaves Jerusalem.*

THEN assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, "Not on the feast-day, lest there be an uproar among the people." For they feared the people.

Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And he said unto them, "What will ye give me? and I will deliver him unto you." And when they heard it, they were glad, and promised to give him

money. And they covenanted with him for thirty pieces of silver [the price of a slave]. And from that time, he sought opportunity how he might conveniently betray him unto them in the absence of the multitude.

And in the day-time Jesus was teaching in the temple, and at night he went out and abode in the mount, that is called the Mount of Olives. And all the people came early in the morning to him in the temple, to hear him.

CHAPTER VI.

AN EVENTFUL THURSDAY.—*The Fifth Day's Events: Matt. 26: 17-75; Mark 14: 12-72: Luke 22: 7-61: John 13: 17-26.—The Passover—Washing the Disciples' Feet —The* LORD'S SUPPER *Instituted—The Betrayer's Departure—Peter Warned—Disciples Reproved—Peter Encouraged.*

NOW on the first day of the feast of unleavened bread, when the passover [paschal lamb] must be killed, Jesus sent Peter and John, saying, "Go and prepare us the passover, that we may eat." And they said unto him, "Where wilt thou that we go and prepare?" And he said unto them, "Go ye into the city, and behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And wheresover he shall go in, say ye to the good man of the house, 'The Master saith, My time is at hand; I will keep the passover

at thy house with my disciples ; where is the guest-chamber, where I shall eat the passover with my disciples?' And he will show you a large upper room furnished and prepared ; there make ready for us." And his disciples went forth, and came into the city, and found as he had said unto them. And the disciples did as Jesus had appointed them, and made ready the passover.

And in the evening when the hour was come, he sat down and the twelve apostles with him. And he said unto them, "With desire I have desired to eat this passover with you before I suffer ; for I say unto you I will not any more eat thereof, until it be fulfilled in the kingdom of God." And he took the cup, and gave thanks, and said, "Take this, and divide it among yourselves ; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's

son, to betray him ; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he riseth from the supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter ; and Peter saith unto him, "Lord, dost thou wash my feet?" Jesus answered and said unto him, "What I do thou knowest not now ; but thou shalt know hereafter." Peter saith unto him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head." Jesus saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit ; and ye are clean, but not all." For he knew who should betray him ; therefore said he, "Ye are not all clean." So after he had washed their feet, and had taken his garments and was set down again, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord ; and ye say

well, for so I am. If I then, your Lord and Master, have washed your feet ; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord ; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

And as they were eating, the Lord Jesus, the same night [1 Cor. 11 : 23] in which he was betrayed, took bread, and gave thanks, and blessed it, and brake it and gave it to the disciples, and said, "Take, eat ; this is my body which is given [broken] for you : this do in remembrance of me." Likewise also the cup after supper, and when he had given thanks, he gave it to them, saying, "Drink ye all of it." And they all drank of it. And he said unto them, "This cup is the new testament in my blood, which is shed for you, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

"But, behold, the hand of him that betrayeth

me is with me on the table. And truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed. I speak not of you all. I know whom I have chosen; but that the Scripture may be fulfilled, 'He that eateth bread with me hath lifted up his heel against me.' Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me, receiveth him that sent me." And as they sat and did eat, and when Jesus had thus said, he was troubled in spirit, and testified and said, "Verily, verily, I say unto you, that one of you, which eateth with me, shall betray me." And they began to inquire among themselves, which of them it was that should do this thing. And they were exceeding sorrowful, and began every one of them to say unto him, one by one, "Lord, is it I?" And he answered and said unto them, "It is one of the twelve, that dippeth with me in the dish. The Son of man goeth as it is written of him; but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born." Then

the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, "Lord, who is it?" Jesus answered, "He it is, to whom I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then saith Jesus unto him, "That thou doest, do quickly." Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, "Buy those things that we have need of against the feast;" or that he should give something to the poor. Then Judas, which betrayed him, answered and said, "Master, is it I?" He said unto him, "Thou hast said." He then having received the sop went out immediately. And it was night.

Therefore, when he was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God

shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, 'Whither I go, ye cannot come;' so I now say to you. A new commandment I give unto you, that ye love one another; as I have loved you; that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Simon Peter saith unto him, "Lord, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Peter said unto him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, the cock shall not crow, till thou hast denied me thrice."

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as

he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

And the Lord said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." And he said unto him, "Lord, I am ready to go with thee, both into prison and to death." And he said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

And he said unto them, "When I sent you without purse and scrip and shoes, lacked ye any thing?" And they said, "Nothing." Then said he unto them, "But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one.

For I say unto you, that this that is written must yet be accomplished in me, 'And he was reckoned among the transgressors;' for the things concerning me have an end." And they said, "Lord, behold, here are two swords." And he said unto them, "It is enough."

CHAPTER VII.

An Eventful Thursday (Continued).—*The Lord's Wonderful Discourse—Christ the Way, the Truth and the Life—The Comforter Promised—Christ the True Vine—The Promise of the Holy Ghost Renewed—The Sacerdotal Prayer.*

"Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." Thomas saith unto him, "Lord, we know not whither thou goest; and how can we know the way?" Jesus saith unto him, "I am the way, the truth and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also;

and from henceforth ye know him, and have seen him." Philip saith unto him, "Lord, show us the Father, and it sufficeth us." Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, 'Show us the Father?' Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth

him ; but ye know him, for he dwelleth in you, and shall be in you. I will not leave you comfortless ; I will come to you. Yet a little while, and the world seeth me no more ; but ye see me. Because I live, ye shall live also. At that day ye shall know that I am in the Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Judas saith unto him (not Iscariot), "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered and said unto him, "If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings ; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give

unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father ; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you ; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise, let us go hence.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away ; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do noth-

ing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. As the Father hath loved me, so have I loved you ; continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants ; for the servant knoweth not what his lord doeth ; but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye would go and bring forth fruit, and that your fruit should

remain ; that whatsoever ye shall ask of my Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, 'The servant is not greater than his lord.' If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin ; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin ; but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that was written in the Law, 'They hated me without a cause.'

"But when the Comforter is come, whom I will

send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me ; and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues ; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me ; and none of you asketh me, 'Whither goest thou ?' But because I have said these things unto you, sorrow hath filled your hearts. Nevertheless I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believed not on me ; of righteousness, because

I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you. A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father."

Then said some of his disciples among themselves, "What is this that he saith unto us, 'A little while, and ye shall not see me; and again, a little while, and ye shall see me;' and, 'Because I go to the Father?'" They said therefore, "What is this that he saith, 'A little while?' we cannot tell what he saith." Now Jesus knew that they were desirous to ask him, and said unto them, "Do ye inquire among yourselves of that I said, 'A little while, and ye shall not see me; and again, a little

while, and ye shall see me?' Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world;

again, I leave the world and go to the Father." His disciples said unto him, "Lo, now speakest thou plainly, and speakest no proverbs. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God." Jesus answered them, "Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

These words spake Jesus, and lifted up his eyes to heaven and said, "Father, the hour is come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me

with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I am come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me

before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

CHAPTER VIII.

AN EVENTFUL THURSDAY (Concluded).—*Jesus and the Disciples go to the Mount of Olives—The Agony in Gethsemane—Jesus Captured—Led before the Jewish High-Priest—Before the Sanhedrim—Peter's Denial of Christ.*

AND when they had sung an hymn, they went out, and went, as he was wont [i. e. accustomed], to the Mount of Olives; and his disciples also followed him over the brook Cedron. Then saith Jesus unto them, "All ye shall be offended because of me this night; for it is written, 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.' But after I am risen again, I will go before you into Galilee." But Peter answered and said unto him, "Though all men shall be offended because of thee, yet will I never be offended." And Jesus said unto him, "Verily I say unto thee, this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But he

spoke the more vehemently, "If I should die with thee, I will not deny thee in any wise." Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, where was a garden, into which he entered and his disciples. And when he was at the place, he said unto them. "Pray that ye enter not into temptation. Sit ye here, while I go yonder and pray." And he took with him Peter and the two sons of Zebedee, James and John, and began to be sorrowful and very heavy. Then saith he unto them, "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." And he went a little farther, and kneeled down, and fell on his face on the ground and prayed that, if it were possible, the hour might pass from him. And he said, "Abba, Father, all things are possible unto thee; O my Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done." And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And he cometh unto

his disciples, and findeth them asleep, and saith unto Peter, "Simon, sleepest thou? What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." And he went away again the second time and prayed, and spoke the same words, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." And when he returned, he found them asleep again (for their eyes were heavy,) neither knew they what to answer him. And he left them, and went away again, and prayed the third time, saying the same words. And he cometh the third time to his disciples, and saith unto them, "Sleep on now, and take your rest; it is enough. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold he is at hand that doth betray me."

And Judas also, which betrayed him, knew the place; for Jesus oft-times resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. And immediately, while he yet spake,

cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and elders of the people. Now he that betrayed him gave them a sign, saying, "Whomsoever I shall kiss, the same is he, hold him fast, and lead him away safely." And as soon as he was come, he goeth straightway and drew near unto Jesus to kiss him, and saith, "Hail, Master," and kissed him. And Jesus said unto him, "Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss?"

Jesus, therefore, knowing all things that should come upon him, went forth and said unto them, "Whom seek ye?" They answered him, "Jesus of Nazareth." Jesus saith unto them, "I am he." And Judas also which betrayed him, stood with them. As soon then as he had said unto them "I am he;" they went backward, and fell to the ground. Then asked he them again, "Whom seek ye?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am he; if therefore ye seek me, let these go their way:" that the saying might be fulfilled, which he spoke, "Of them which thou gavest me have I lost none."

Then came they and laid hands on Jesus and took him. When they which were about him saw what would follow, they said unto him, "Lord, shall we smite with the sword?" And one of them that stood by [to wit, Simon Peter] with Jesus, stretched out his hand and drew his sword, and struck a servant of the high priest's, and cut off his right ear. The servant's name was Malchus. And Jesus answered and said, "Suffer ye thus far?" And he touched his ear and healed him. Then said Jesus unto Peter, "Put up thy sword into the sheath; for all they that take the sword shall perish with the sword. The cup which my Father hath given me, shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" In the same hour Jesus said unto the chief priests and captains of the temple and the elders, which were come to him, "Are ye come out as against a thief, with swords and staves for to take me? When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour and the power of darkness." But

all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. And there followed him a certain young man having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked.

Then the band and the captains and the officers of the Jews took Jesus, and bound him, and led him away to Annas, first; for he was father-in-law to Caiaphas, who was the high priest that same year. Now Caiaphas was he, who gave counsel to the Jews, that it was expedient that one man should die for the people. Then they that had laid hold on Jesus, led him away to Caiaphas the high priest, and brought him into the high priest's house. And Simon Peter followed Jesus afar off, and so did another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. The high priest then asked Jesus of his disciples, and of

his doctrine. Jesus answered him, "I spoke openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them; behold, they know what I said." And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?" Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" Now Annas had sent him bound to Caiaphas the high priest, and with him were assembled all the chief priests and the elders and the scribes. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among the servants and warmed himself at the fire, to see the end.

Now the chief priests and the elders and all the council, sought false witness against Jesus to put him to death, but found none; yea, though many false witnesses came, yet found they none, for their witness agreed not together. At the last came two false witnesses and bare false witness against him,

saying, "We heard him say, 'I am able to destroy the temple of God that is made with hands, and within three days build another made without hands.'" But neither so did their witness agree together. And the high priest rose in the midst and asked Jesus, saying, "Answerest thou nothing? What is it which these witness against thee?" But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus saith unto him, "Thou hast said; nevertheless I say unto you, hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Then the high priest rent his clothes, saying, "He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye?" And they all said, "He is guilty of death." And the men that held Jesus, mocked him and smote him. And some began to spit on him, and to cover his face, and to buffet him. And when they had blindfolded him, they struck him on the face; and others smote him with the palms

their hands, saying, "Prophesy unto us, thou Christ, who is he that smote thee?" And many other things spoke they blasphemously against him.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest, the damsel that kept the door; and when she saw Peter, as he sat by the fire warming himself, she looked earnestly upon him and said, "And thou also wast with Jesus of Nazareth. Art not thou also one of this man's disciples?" But he denied before them all, saying, "Woman, I know not, neither understand I what thou sayest." And he went out into the porch; and the cock crew. And the servants and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves; and Peter stood with them and warmed himself. And after a little while another maid saw him, and said unto them that were there, "This fellow was also with Jesus of Nazareth." They said therefore unto him, "Art not thou also one of his disciples? And he again denied with an oath, "I know not the man." And about the space of an hour after, they that stood

by said again to Peter, "Surely thou are one of them; for thou art a Galilean, and thy speech agreeth thereto." And one of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, "Did not I see thee in the garden with him?" Then began he to curse and to swear, saying, "I know not this man of whom ye speak." And immediately, the second time, while he yet spoke. the cock crew. And the Lord looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, "Before the cock crow twice, thou shalt deny me thrice." And when he thought thereon, he went out and wept bitterly.

CHAPTER IX.

GOOD FRIDAY. *Events of the Sixth Day: Matt. 27; Mark 15; Luke 23; John 18: 28—19: 42. Jesus Delivered to Pontius Pilate—Judas—Jesus Arraigned before Pilate—Barabbas and Jesus—Jesus sent to Herod—Returned to Pilate—Jesus Condemned.*

AND straightway, when the morning [of Friday] was come, all the chief priests held a consultation with the elders of the people and the scribes and the whole council, against Jesus to put him to death. And they led him into their council, saying, "Art thou the Christ? Tell us." And he said unto them, "If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God." Then said they all, "Art thou then the Son of God?" And he said, unto them, "Ye say that I am." And they said, "What need we any further witness

For we ourselves have heard of his own mouth."

And when they had bound him, the whole multitude of them arose, and led him away from Caiaphas unto the hall of judgment, and delivered him to Pontius Pilate the governor. And it was early.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed the innocent blood." And they said, "What is that to us? See thou to that." And he cast down the pieces of silver in the temple and departed, and went and hanged himself; and falling headlong, he burst asunder in the midst, and all his bowels gushed out [Acts 1 : 18]. And the chief priests took the silver pieces, and said, "It is not lawful to put them into the treasury, because it is the price of blood." And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, "The field of blood," unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, whom

they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me."

And they [the Jews] went not into the judgment hall, lest they should be defiled; but [remained outside] that they might eat the passover. Pilate then went out unto them and said, "What accusation bring ye against this man?" They answered and said unto him, "If he were not a malefactor, we would not have delivered him up to thee." Then said Pilate unto them, "Take ye him, and judge him according to your law." The Jews therefore said unto him, "It is not lawful for us to put any man to death;" that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, "Art thou the King of the Jews?" Jesus answered him, "Sayest thou this thing of thyself, or did others tell thee of me?" Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this

world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Pilate therefore said unto him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Pilate saith unto him, "What is truth?" And when he had said this, he went out again unto the Jews, and saith unto them, "I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?" Then cried they all again, saying, "Not this man, but Barabbas." Now Barabbas was a robber. Then Pilate therefore took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, "Hail, King of the Jews!" and they smote him with their hands. Pilate therefore went forth again, and saith unto them, "Behold, I bring him forth to you, that ye may know that I find no fault in him." Then came Jesus forth, wearing the crown

of thorns and the purple robe. And Pilate saith unto them, "Behold the man!" When the chief priests, therefore, and the officers saw him, they cried out, saying, "Crucify him, crucify him." Pilate saith unto them, "Take ye him, and crucify him; for I find no fault in him." The Jews answered him, "We have a law, and by our law he ought to die, because he made himself the Son of God." When Pilate therefore heard that saying, he was the more afraid; and [taking Jesus] went again into the judgment hall and saith unto Jesus, "Whence art thou?" But Jesus gave him no answer. Then saith Pilate unto him, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." And from thenceforth Pilate sought to release him; but the Jews cried out, saying, "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar." When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the

judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, "Behold your King!" But they cried out, "Away with him, away with him, crucify him." Pilate saith unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Cæsar."

And Jesus stood before the governor. And they began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King." And Pilate, the governor, asked him, saying, "Art thou the King of the Jews?" And Jesus said unto him, "Thou sayest." And the chief priests accused him of many things. And when he was accused of the chief priests and elders, he answered nothing. And Pilate asked him, saying, "Answerest thou nothing? Behold, hearest thou not how many things they witness against thee?" But Jesus answered him never a word; insomuch that the governor marvelled greatly. Then said Pilate to the chief priests and the people, "I find

no fault in this man." And they were the more fierce, saying, "He stirreth up the people throughout all Jewry, beginning from Galilee to this place."

When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have some miracle done by him. Then he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, "Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no

fault in this man touching those things whereof ye accuse him ; no, nor yet Herod, for I sent you to him, and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him." Now at that feast the governor was wont to release unto the people one prisoner, whomsoever they desired. And they had then a notable prisoner, called Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud desired him to do as he had ever done unto them. Therefore, when they were gathered together, Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ, the King of the Jews?"

When Pilate was set down on the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that just man ; for I have suffered many things this day in a dream because of him."

But the chief priests and elders persuaded the multitude that they should ask that he should rather release Barabbas unto them, and destroy Jesus, saying, "Away with this man, and release

unto us Barabbas." Pilate, therefore, willing to release Jesus, spake again to them, "Whether of the twain will ye that I release unto you?" They said, "Barabbas." Pilate saith unto them, "What shall I do then with Jesus which is called Christ, whom ye call the King of the Jews?" And they cried out again, "Crucify him, crucify him." Then Pilate said the third time, "Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him, and let him go." And they cried out the more exceedingly, "Crucify him." When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it." Then answered all the people and said, "His blood be on us and on our children." And so Pilate, willing to content the people, gave sentence that it should be as they required. And he released unto them him who for sedition and murder was cast into prison, and whom they desired; but he delivered Jesus, when he had scourged him, to their will, to be crucified.

CHAPTER X.

GOOD FRIDAY (Concluded). *Jesus on the Way to Calvary—The Crucifixion—Jesus on the Cross—The Mother of Jesus—"It is Finished"—Jesus Laid in the Grave.*

THEN the soldiers of the governor took Jesus into the common hall, called the Prætorium, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him and began to salute him, and mocked him, saying, "Hail, King of the Jews!" And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshiped him. And when they had mocked him, they took off the purple robe from him, put his own clothes on him and led him out to crucify him. And they took Jesus and led him away. And he bearing his cross,

went forth. And as they led him away, they found and laid hold upon one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, on him they laid the cross and compelled him to bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which they shall say, 'Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.' Then shall they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' For if they do these things in a green tree, what shall be done in the dry?" And there were also two others, malefactors, led with him to be put to death.

And when they were come to a place called Calvary, which is [also] called Golgotha, that is, being interpreted, the place of a skull, they gave him vinegar to drink mingled with gall; but when he had tasted thereof, he would not drink. There they crucified him, and the two malefactors with

him, one on the right hand, and the other on the left, and Jesus in the midst. And the Scripture was fulfilled, which saith, "And he was numbered with the transgressors." Then said Jesus, "Father, forgive them; for they know not what they do." And Pilate wrote a title and put it on the cross. And the writing was, "JESUS OF NAZARETH, THE KING OF THE JEWS." This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, "Write not, 'The King of the Jews;' but that he said, 'I am King of the Jews.'" Pilate answered, "What I have written, I have written."

Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat. Now this coat was without seam, woven from the top throughout. They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be;" that the Scripture might be fulfilled, which was spoken by the prophet, "They parted my garments among them, and upon my vesture did they

cast lots." These things therefore the soldiers did. And it was the third hour, when they crucified him. And sitting down they watched him. And the people stood beholding; and they that passed by railed on him, wagging their heads, and saying, "Ah! Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Likewise also the chief priests mocking him, with the scribes and elders, and the rulers also with them, derided him, saying, "He saved others, himself he cannot save. Let him save himself, if he be Christ, the chosen of God. If he be the King of Israel, let him now come down from the cross, that we may see, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, 'I am the Son of God.'" And the soldiers also mocked him, coming to him and offering him vinegar, and saying, "If thou be the King of the Jews, save thyself." And one of the malefactors, which were hanged with him, railed on him, saying, "If thou be Christ, save thyself and us." But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in

the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, to-day shalt thou be with me in paradise."

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, "Woman, behold thy son!" Then saith he to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home.

And when the sixth hour was come there was darkness over the whole land until the ninth hour. And the sun was darkened. And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is to say, "My God, my God, why hast thou forsaken me?" And some of them that stood by, when they heard it said, "Behold, he calleth Elias." After this, Jesus knowing that all things were now accomplished,

that the Scriptures might be fulfilled, saith, "I thirst." Now there was set a vessel full of vinegar, and straightway one of them ran and took a sponge and filled it with vinegar, and put it on a reed and gave him to drink. The rest said, "Let be, let us see whether Elias will come to save him." When Jesus therefore had received the vinegar, he said, "It is finished." And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit."

And having said thus, he bowed his head and gave up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. And when the centurion, which stood over against him, and they that were with him watching Jesus, saw the earth quake, and those things that were done, that he so cried out, and gave up the ghost, they feared greatly, saying, "Truly this was the Son of God." And all the people that came together to that sight,

beholding the things that were done, smote their breasts and returned. And all his acquaintance, and the women that followed Jesus from Galilee, ministering unto him, stood afar off, beholding these things, among whom was Mary Magdalene and Mary the mother of James the less and of Joses, and Salome the mother of Zebedee's children (who also, when he was in Galilee, followed him, and ministered unto him); and many other women which came up with him unto Jerusalem.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for the Sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and broke the legs of the first and of the other which were crucified with him. But when they came to Jesus, and saw that he was dead already, they broke not his legs; but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith the truth, that ye might believe. For these things were done, that the Scrip-

ture should be fulfilled, "A bone of him shall not be broken." And again another Scripture saith, "They shall look on him whom they pierced."

And after this, when the even was come, because it was the preparation, that is, the day before the Sabbath, there came a rich man, named Joseph, an honorable counsellor, and he was a good and just man (the same had not consented to the counsel and deed of them); he was of Arimathea, a city of the Jews, who also himself waited for the kingdom of God, being a disciple of Jesus, but secretly for fear of the Jews. This man went in boldly unto Pilate and begged, that he might take away the body of Jesus. And Pilate marvelled if he were dead already. And calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, Pilate commanded the body to be delivered to Joseph. He came therefore and took the body of Jesus. And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pounds. And when Joseph had taken the body down, he wrapped it in a clean linen cloth (which he had bought) with the

spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There they laid Jesus therefore in his own [i. e., Joseph's] new tomb, which he had hewn out in a rock, because of the Jews' preparation day, for the sepulchre was high at hand. And he rolled a great stone to the door of the sepulchre, and departed. And the Sabbath drew on.

And the woman also, who came with him from Galilee, followed after, and sitting over against the sepulchre, beheld the sepulchre, and how his body was laid. And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment.

CHAPTER XI.

SILENT SATURDAY. *The Sepulchre Guarded: Matt. 27: 62-66.*

NOW the next day that followed the day of preparation, [i. e., the Sabbath, our Saturday,] the chief priests and Pharisees came together unto Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, 'He is risen from the dead;' so the last error shall be worse than the first." Pilate said unto them, "Ye have a watch; go your way, make it as sure as you can."

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XII.

EASTER SUNDAY, THE ELEVENTH OF NISAN, A. D. 30. *Incidents of the Resurrection of Jesus: Matt. 28: 1-15; Mark 16: 1-13; Luke 24: 1-43; John 20: 1-25.—The Resurrection—The Guard return to the City—Mary—Announcement to Peter and John—The Lord Appears to Mary—Jesus and the two Disciples on the Way to Emmaus—Jesus appears to the Disciples.*

AND when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had brought sweet spices, that they might come and anoint him.

In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, and certain others with them, to see the sepulchre, at the rising of the sun. And, behold, there was a great earthquake; for the angel of God descended from heaven, and came and rolled back the stone from the door and sat

upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake and became as dead men. And they [the women] said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" And when they looked, they saw that the stone was rolled away; for it was very great. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid and bowed their faces to the earth, they said unto them, "Why seek ye the living among the dead? He is not here, but is risen; remember how he spoke unto you when he was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" And they remembered his words. "But go your way quickly, and tell his disciples and Peter, that he is risen from the dead; and, behold, he goeth before you into Galilee, there shall ye see him." And they went out quickly, and fled from the sepulchre with fear and great joy, for they trembled and were amazed, and did run to

bring his disciples word ; neither said they anything to any man, for they were afraid.

Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, "Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you." So they took the money, and did as they were taught ; and this saying is commonly reported among the Jews until this day.

Then she* [i. e. Mary Magdalene] runneth and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Peter therefore went forth and that other disciple, and came to the sepulchre. So they ran both together ; and the other disciple did outrun Peter,

*St. John, 20 : 1, 2, leaves the impression that Mary, as soon as she saw the open sepulchre, returned immediately, without hearing the announcement by the angel.

and came first to the sepulchre, and he stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home, wondering at that which was come to pass.

But Mary [having followed Peter and John to the sepulchre] stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." And when she had thus said, she turned herself back, and saw Jesus standing, and knew not

that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, saith unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, "Mary." She turned herself and saith unto him, "Rabboni," which is to say, "Master." Jesus saith unto her, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." And Mary Magdalene went and told the disciples that had been with him, as they mourned and wept, that she had seen the Lord, and that he had spoken these things unto her. And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeareth in another form unto two of them that same day, as they walked and went into the country, to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus him-

self drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" And the one of them, whose name was Cleophas, answering said unto him, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And he said unto them, "What things?" And they said unto him, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre,

and found it so even as the women had said; but him they saw not."

Then he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, "Abide with us; for it is toward evening, and the day is far spent." And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, "The Lord is risen indeed, and hath appeared to Simon." And

they told what things were done in the way, and how he was known of them in breaking of bread.

Then the same day, at evening, as they thus spoke, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus himself came and stood in the midst of them, and saith unto them, "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." And when he had thus spoken, he showed them his hands and his feet and his side. Then were the disciples glad when they saw the Lord. And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?" And they gave him a piece of broiled fish, and of a honey-comb. And he took it, and did eat before them. Then said Jesus to them again, "Peace be unto you; as my Father hath sent me, even so send I you." And when he had said this, he breathed on them and said unto them,

"Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came, the other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe."

CHAPTER XIII.

EVENTS SUBSEQUENT TO THE RESURRECTION. *The Gospel Record: Matt. 28: 16–20; Mark 16: 14; John 20: 26—21: 24.—Jesus Appears again to the Disciples—Jesus in Galilee—Meets the Disciples at the Sea of Tiberias—"Lovest thou me?"—Jesus seen by all the Apostles.*

AND after eight days again his disciples were within and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, as they sat at meat, and said, "Peace be unto you." And (Jesus) upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Then saith he to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless, but believing." And Thomas answered and said unto him, "My Lord and my God." Jesus saith unto him, "Thomas, because thou hast seen me, thou

hast believed; blessed are they that have not seen, and yet have believed."

Then the eleven disciples went into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations [lit.: make disciples of all nations], baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

After these things Jesus showed himself again to the disciples at the sea of Tiberias [Galilee]; and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of the disciples. Simon Peter saith unto them, "I go a fishing." They say unto him, "We also go with thee." They went forth, and entered into a ship immediately; and that night they caught nothing. But when the

morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, "Children, have ye any meat?" They answered him, "No." And he said unto them, "Cast the net on the right side of the ship, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon and bread. Jesus saith unto them, "Bring of the fish which ye have now caught." Simon Peter went up and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken. Jesus saith unto them, "Come and dine." And none of the disciples durst ask him, "Who art thou?" knowing that it was the

Lord. Jesus then cometh and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

So when he had dined, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith to him, "Feed my lambs." He saith to him the second time, "Simon, son of Jonas, lovest thou me?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my sheep." He saith unto him the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not." This spake he, signifying by what death he should glo-

rify God. And when he had spoken this, he saith unto him, "Follow me."

Then Peter, turning about, seeth the disciple whom Jesus loved following, who also leaned on his breast at supper and said, "Lord, which is he that betrayeth thee?" Peter seeing him, saith to Jesus, "Lord, and what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me." Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, "He shall not die;" but, "If I will that he tarry till I come, what is that to thee?" This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.

After that he was seen of above five hundred brethren at once. After that, he was seen of James; then of all the apostles (1 Cor. 14: 6, 7).

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